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Robert Viespi: By the time last week's meeting was over, it became clear to me the reason why I had to do the task this week also. And the task had an attitude of questioning myself in relationship to the work which is something I do not think I ever did seriously before. And not only did it enable me to question, but ~~had~~ to answer the questions for myself. I did the task. It was more difficult to do it this week. But it worked for me. I do not think it worked as effectively as it did the first week. But it was important, because, as I said, it made me be able to be more realistic about work and not too idealistic. I cannot seem to -?- but I do feel that this coming week should have something which will keep me with the right attitude.

Mr. Nyland: If you did not have a task, what would you do? If you are faced with that kind of a problem for yourself. Out of the different things you have been interested in, that, you might say, have led you to work, what is at the present time the most helpful for you? Or, one of them. There are different things, for instance, reading.

Robert: I think that would be the first choice.

Mr. Nyland: How about writing?

Robert: I could try but I never have.

Mr. Nyland: When you have to formulate, when you have to put actually the words down of what you either believe work is or what your experience is; particularly if you remember when you made an attempt and it was not very successful and why it wasn't. Could you segregate such moments?

Robert: Yes.

Mr. Nyland: Alright, then you do that at the end of the day or whenever you have an opportunity, dependant of your work. You come home quite late, don't you?

Robert: No.

Mr. Nyland: No? Not any more? It is three o'clock you come home.

Robert: I get home around five thirty.

Mr. Nyland: Oh, alright. Then you have time. Fine, very good. You do that. Instead of reading, which is a little bit more passive, this would be an activity quite unusual but also would require formulation of certain things you never will put in words unless you put them in words with writing. The thought process will simply say, "Yes, I know, I know", but you really do not know until you have to express it or if ~~xxxxxx~~ you have to write it down.

Robert: Should I do this in the early part of the evening?

Mr. Nyland: It would not matter as long as you do it over and over. You will find out when it is probably the most convenient. When you remember it and then do it at a time when you really feel that you can do it.

Ruth Axelrod: I collected some motivations in my week, motivations for my work.

Mr. Nyland: Yes, I remember. They were different on different days, were they?

Ruth: For different days there were different motivations although certain basic motivations ran thru many days.

Mr. Nyland: The motivations are related. If you go one step further behind them, you will find out that it really is the same thing.

Ruth: I found that was so.

Mr. Nyland: For instance, what was one?

Ruth: I think my main motivation for work this past week and for any time, is wanting to pull myself up out of the level on which I live. And very intensive periods of work have been preceded by rather hard experiences which make me feel very much what I am and what my level is.

Mr. Nyland: Why do you want to get out of that state?

Ruth: Because it is very distasteful, it is uncomfortable, it is, at times, frightening. It is disgusting at times. At times it seems unbecoming and a rather degraded position for a human being to be in.

Mr. Nyland: Then, when you start to work, do you do it in order to change that condition?

Ruth: I do it in order to pull away from that condition, to pull away from that and of course move towards something else.

Mr. Nyland: This, of course, is what I mean. If I pull away from something I can negate it and say, "I do not want it." That, in itself, of course is not work. But, if I say, "I want to wake up...."

Ruth: My method of pulling away is an effort to be or an effort to separate and see my body which leads to awakening.

Mr. Nyland: But when you do that, you cannot really be influenced by the experience you have to avoid. The fact of wanting to wake up stands by itself. As a result of that state, certain conditions will change, within in yourself or even in the outside. The motivation for work should be the necessity for being awake instead of

being asleep, without defining the particular reason why, when I am awake, I will not be bothered by this or that or the other. So, one has to keep it very clear in ones mind that I want to be awake. The reason for wishing that kind of a state is because it is more desirable. You use the word becoming. It is more an aim that is worthwhile. It is something that something that has no particular, or anything to do with my present living or level of existence. But it belongs to something ~~xxxx~~ that is like an inheritance to which I am entitled by virute of being a man with the possibility of growth.

So, the motivation can be linked up with the possibility of growing. Altho I do not define the direction of growth and I do not define either the direction, when I grow, to go away from something that is distasteful. If I do not do this, that is, if I mix it up, my attempts of trying to be awake is less pure. And the results I will achieve will also be less pure. And there will be a point at which I will not be able to distinguish any more if it was a desire on my part to be awake or if it was a desire to get away from something that bothered me. And, at that point, when I am there, I will fall back very easily again into the atmosphere of resenting that what I experience instead of having within the desire of really being awake, without any description of the state I will be in. You understand that?

Ruth: It is very rare for me to have that pure a motivation.

Mr. Nyland: Yes, it is rare for everybody because I always want to have a motivation which I can express in words and usually, if it is something that is desirable for me, I link it up with that what is undesirable, out of which I would like to -?- into the desirable state. In ordinary life we do it all the time. In this case, I have to make the distinction between a sleeping state and a waking state. And I do not know enough about the waking state because I cannot

really define what it would be if I were without sleep because it is an experience I do not know. In ordinary life very often I say, "If such and such a thing is taken away, then it would be better" because I know that certain that bother me are a pressure. And I can say, the pressure would be relieved if such a, let's say, a negative state or something that bothers me is taken away from me, I then will be able to live.

The question of being awake and being asleep, I have no means of defining the state of awareness or my wakefulness. I will only know it again when I come to that point. Then I will realize what it is as an experience. So, the purer I can keep my wish to wake up...

Ruth: Okay, that is what I would like to ask. How?

Mr. Nyland: How does ~~xx~~ one wake up?

Ruth: How to purify ones wish.

Mr. Nyland: Yes, that is difficult. The difficulty, of course, is if one understands that there is a question of impurity, to safeguard against that impurity. That is, in the first place, if it is a thought process or a feeling process, it is impure. The other is that if I want to experience a state of being awake, I have to ~~make~~ look at it only as a state without the necessity of doing anything with that being. If I reach the state of being, I have reached it by means of faculties which I now possess; my mind, my physical center and my feeling. And the effort consists in bringing these three different factors together in some form of harmony where they produce for me a state different from my usual state of ordinary life. I cannot define this. I cannot say immediately, "So much of my thought, so much of my feeling and so much of my doing." I only will find out by a constant application of that what is meant by work and to find out afterwards, from the results, when I think about it in

memory, that I come to the realization that I have had an experience of a different kind.

So, again we are between the devil and the deep sea on this. I keep on working. I try to combine whatever there is of my mind as far as the thought regarding work is concerned, my doing as far as the application of such thoughts, and my wish really to try to be in reaction between my mind and my physical center. At the moment when that can take place, ^{when} there is something in me that then combines these three different aspects of myself, there is a possibility of them uniting in one and I experience a condition of entity. If I do not experience that, either I do not do it right or the proportions are wrong or I do not know how to do or my wish is not strong enough.

Ruth: You are talking about the effort now.

Mr. Nyland: I am talking about the effort because you asked how to wake up.

Ruth: How to purify my motivation for making an effort.

Mr. Nyland: That is right. You make an effort with whatever you have and you get a result which is not entirely pure. It means that the component parts are not pure. There are still, let's say for a moment, in my mind associative thoughts which bother me and not all my attention can go to my mind wishing to work. Yes?

Ruth: I am a little confused.

Mr. Nyland: I reach a state of being which I know by taste that it is right and the degree of purity I start to compare with what I have experienced and what I have experienced now. If I experience a certain state of unity, I will remember that I have had states of unity which were worth more or less. I decide that the purity in a certain state which I reach is not as pure as I have known. Now I go back to find out why it is a little bit more impure. I find that I am not collected enough. I find that the circumstances in which I try it are already too trying. I find that my physical body is not in such a state

where it can really correspond to my mind. It may be overtired. I find that my wish is really not strong enough. All these are different things that influence an attempt of being awake. The result of that whatever the effort is may be a certain form of being and a little bit more or a little bit less light or a little bit more or a little bit less lightxxxx. I mean, actually experiencing the difference between darkness and lightness. The first light I mentioned was the question of lightness as density. So, when I realize that there are different gradations in my experience of being, I go back again and again to see if my motivations were pure; if the faculties I have used were as pure as I can make them.

Ruth: I would say that my purest efforts, as far as I know, my purest and most effective and correct efforts are often preceded by a realization of my true situation.

Mr. Nyland: that is true. That will create a wish.

Ruth: Yes, and the kind of wish then then is operative I call compared to, at other times, I call it real.

Mr. Nyland: that is right.

Ruth: And it is a wish to be otherwise.

Mr. Nyland: that is right. And it is the wish that determines it. I said a little while ago when the wish is not strong enough, the result is less pure. It depends really on the intensity of the wish.

Ruth: I agree.

Mr. Nyland: that is always the motivation power which starts a thing going. In the light of a strength of a wish which is more real or that I realize the necessity of having to do something, in the light of that the ability of the mind of not being entirely clear or to ability of the body to follow what the mind says is very much like stammering as compared to a speech. A stammering can be very real when there is a motivation of emotion in in the stammering. And the beautiful speech can be quite unreal when there is not emotion in it. So, the thing that determines my level of being I can reach regarding purity, is my

feeling, my real feeling towards it. And the stronger my wish is, the better the result. Of the three centers, the feeling is the most important one; not the head and not the body.

So, out of the different motivations that you have found, you now try to distill a fundamental motivation of yourself. What is it that really, in your life as you know it, motivates you for wanting to get away from what you are, desiring a state which you would like to be or evolve to. Alright.

Ruth What is it?

Mr. Nyland: That is the task for this week. To take the one factor that influences all motivations. Now you will have to go over the different motivations of the different days and try to analyze what is really the motivating factor in an effort. You make an attempt. Maybe you cannot reach it but the attempt will be very much worthwhile.

Alright? Good.
Yes, Wesley.

Wesley Goulding: Would you say that when you are in a bad state and you want to wake up, would a process of work be to try to sit down and to realize that you have to drain yourself first; you have to become quiet. Is this a correct way?

Mr. Nyland: There are many different ways Wesley and all of them would be correct. What I choose depends ~~on~~ really on the result I have reached before. Logically I will take that where I have had an experience which gave me the best results. That I will try under certain conditions when I need it. If the wish for work is there and I have a choice of different methods, I also will know which methods have led to what in the past. Out of that, I start to select. And I say, "I will try this." Now, maybe this state in which I am is different from other states I have known. And therefore the method I now try to use for changing this state, may not be the right kind of a method. When it does not work, I know it. I will try something else.

the question however is: in all conditions, whenever I am in a

certain state in which I need help. when I realize that it is necessary for me to try to wake up because I believe in the method or the opening that is given by being awake, that many questions will be answered and many conditions will be straightened.

So, if I say I have to do some work, then the first ^{requirement} ~~necessity~~ is that even with such a wish, I start to cultivate the soil in which I am or that what I am; to make the instrument which I have to use for the sake of work or in order to do work. to put it in as good a condition as I can. In the first place, it has to be in as good an equilibrium as it can be. That is, I do not want to have an excess amount of thoughts or feelings or activity. They have to be brought back to an ordinary level of ordinary existence if I possibly can, dependant of the circumstances outside of me. In the second place, I want to put the three centers in such a condition that they become most manageable. For that reason I say, I collect myself and I drain whatever I can as extraneous thoughts or feelings or a physical activity as much as I can, keeping for myself a body with its functions in as good a state as could be ~~handskax~~ handled by the strength as expressed by my desire.

So, these are preliminaries that are required for all kind of exercises, all kind of work. I start with that. Sometimes it is very difficult because I would like to have available work at the time when I really need it and at such a time my body and the different functions are so much ~~identified~~ engaged in the outside condition, identification and everything that goes with it, that I have not the time even to ~~come~~ come to myself. Only at certain times when the effect of a shock or something that happens to me is so great that I am shaken up into a realization of that kind of a state of awareness. This state of awareness, if it happens like that, becomes very important because at that moment, if my wish is strong enough, I can maintain it. The only problem is, it does not happen so often. And you are

dependant on the conditions which make it happen. As a result, you are forced to work with whatever you have. The time element that is involved in the moment when I realize I need work and the moment when I can start working is, in the beginning, sometimes quite long. I have to collect myself. I have to drain myself. I have to rest. I have to relax. I put myself in that kind of a state. With that, several minutes will go by before I really could start working. If I continue to do this for a certain length of time, at times, whenever I need it, whenever I think of work, try to put these things in practise, I will see that the time element is reduced. And, for that reason, it is necessary to do it thousands and thousands of times because, as far as the technique is concerned, it is very simple. The application of it, under conditions in which I find myself, is not at all simple. And, all the time, when I am even trying to work, the conditions in which I am take away every effort that I make in the beginning so that that kind of an effort is dissipated as soon as I start. And only if I know how to make more efforts by the continuation of that relaxation, or that kind of, I would almost call it, a new kind of conditioning, that I will have enough energy to overcome the difficulty in the beginning when the energy is used up and still have enough left for the continuation of work. You understand what I mean?

It is this time element that has to be reduced so that, at the moment when I happen to think of work as something that can help me, that then at that moment the energies and so forth are available to me. And this, I say, is a long period. And that is why it is so discouraging because I try and I know enough about work and still it does not work out. And I do not link it up with the necessity that is really required for waiting or taking the time off in order to put myself in a condition where I can work. ■

So, the answer to your question, what is the best thing to do? One does not know until one tries. You try different ways at different times, in different conditions and you find out what is the result for you. Certain things you can throw away. Other will give you partly a certain indication that there is a possibility. Sometimes you will hit on something that helps almost immediately.

Wesley: May I say how it works for me? For instance, if I am in a very difficult state, I am loaded up to here with my own subjectivity so that I can go around complaining and growling that I would rather be dead than to carry this load. But, at the same time, amidst this bitterness, I know that outside somewhere there is something that I can reach. And this is to go off in the realm of as if. Also, I can not bring back into myself; I cannot make it part of my inner life so that ~~inside~~ inside I do not feel that I have what is possible. But, I can be in that state and know that something else is there.

Mr. Nyland: Wesley, there are three kind of conditions. One condition is that I happen to think of work and my wish is very small. The other is that I happen to be in life and I think about work and the circumstances are too big. In that state and in the state where my wish is too small, it is utterly ~~impossible~~ useless to try to work. In between is a condition of life in which the possibility of work exists. Now, I am a fool if I try it when conditions are already so bad that I am already drowned. And I am a hopeless stupid idiot if I think I can work without a wish. But I am an ordinary sensible, common sensible human being who is interested in work. And therefore I select moments when there is a possibility and, in that framework, I operate as far as my understanding of work is concerned by applying it. Not by having the thought only. The thought of course I have to have. I have to have a belief in the possibility. I have to have a certain amount of contact with that what I think I am entitled to and towards which I strive. And unless, at a moment of that kind of work, I translate, I convert the thought with my wish into the actuality of being, I do not work. And I always will get stuck.

So, this is the requirement. I have a certain amount of insight.

I have a certain amount of wish. At a certain time, I find myself in that kind of a condition that I happen to think of work. And I look now at the condition and myself and I say, "I wish to work", and I try. If it does not work, I am still engaged in something that is too big for me. So, for that reason, I say the preliminary period of trying to relax, trying to take away certain things from me so as to make myself in a better condition and my body more available. Even then, in ordinary life, I may not be able to do anything at all because even then in ordinary life I ~~am~~ may be still too identified.

So, I am faced with the difficulty that altho I wish to apply work in life, I cannot do it in life simply because I do not have any dexterity. I am reduced to simple, very simple activities in which I remain awake. I take them, as it were, out of ordinary life. They have very little to do with it altho ordinary life is made of a conglomeration of such little things. I now separate out of it just a little walking; just a little movement of hand; just a little bit of sensing, whatever I can do regarding my body.

I make the amount of my wish correspond to the possibility of achieving something. It is quite fundamental. I have talked about it many times. I have talked many times about you have to go back to ABC. I lose myself in ordinary life time and time again and I know it. It is a good thing I know it. What do I do? Try to fight it? I cannot. I do not have the ability nor the energy. I am too tied up with it. I slow down my pace. I even stand still. I come to myself on the street. Maybe for one moment I close my eyes to get rid of these various outside impressions which effect me. And I come to myself at that moment. And then, at that moment, when nothing else of ordinary life will effect me, I come to myself. And with that, I regain for myself a certain state. I do it in conversation. I do it when I see that my mind is running away with my voice. And, at that moment, I

stop. And then I come to myself and say, "Wait a minute. I want to be present to my voice."

These are the little things Wesley. You all the time get drowned and stuck on the big things and it cannot be done. Many years have to go by and many years of honest work; many years... I am not applying that to you... not years of being in the presence of work and associated with it without working. There is absolutely no guarantee for anyone who has ever met Gurdjieff simply by hanging around his presence that work would start. Work starts only when one wishes oneself. And the very fact that one reads books or is a member even of the Gurdjieff Foundation does not mean that one is working. Work becomes only something when I take it within myself, convert it and become, at that time, something else. Then I work. And, if I do not do that, I run constantly ~~knx~~ with my head against the wall and I will have to admit that I cannot do anything because I am stuck in that direction. I remain stuck.

How can I take myself away? By decrystallizing; by taking myself as I am and say, "Come back to Earth." Here I am. Two feet - they are on the ground. Let me sense them. I sit in a chair. I have tensions in ~~my~~ my muscles. Let me defense if I can. I sit. I become aware of myself, my body. Maybe my breathing, maybe a little bit of my blood circulation. Maybe when (sound of deep exhalation), I maybe can become aware of my breathing that way. Maybe I can make a sound, a letter. Maybe that is all I can do at that time. But, I do it. Then it becomes positive for me. Then it changes my life at that moment.

But, I cannot continue to think all the time about such impossibilities. I say I am stupid if I try. I ought to know by this time that such things do not work that way. "When I am honest I know I can not do it when I am too much involved. A long period is necessary to get rid of identification. A long period is necessary to get rid of

all kind of crystallizations in my body, all kind of tensenesses in my body, all kind of habitual forms of behavior of my body as well as my mind or my feeling. Day after day but time after time, moment after moment. Whenever it comes, whenever I can be, then I am. When I am, I am simple. And building up more and more simplicity on top of each other; maybe, after a little while, I can get a little bit more complicated. And of course then there are certain times when actually in life I can see and perhaps I can, at such a moment, if there is enough of a wish, strong enough, I can maintain it, I can deepen it. I can really, for a little while be conscious. All the time hoping for the possibility that whenever I wish to be awake, that it is available for me simply by ~~saying~~ saying, "I am."

And it is not that I want to say that it is a long way off. Who knows? Who knows what shock can produce? Who knows that maybe overnight I can be conscious if I could stand it. Who knows what my wish really, if I have such intensity, with such knowledge of ones death, that one could become conscious within five minutes or not even in a time. Exactly the same way as under the influence of fright or fear, hair can turn white. So I, under the influence of something that really becomes important to me and means that my life, as it were, in in balance, could become conscious. How do I know if I go around the street corner maybe in the street I might meet God? Who knows it?

So, I do not give up. I live in that kind of a hope that I will finally and ultimately, I will reach a certain goal. And I must work. And I must continue to work but I will not expect too much. I will not expect, maybe for a long time, not anything at all. But I will know about it and I will say, "Yes, I do this, yes, ABC. That is it. That is all. That is all. The rest, certain I know about, I know about cosmoses and everything else but it is not my work at the present time. I am still in kindergarten. I still, for a long time, will

crawl. You understand what I mean Wesley? The simplicity. Do not
~~has~~ lose yourself in all kind of hallucinations of yourself and so
forth. It is the devil. You must not allow it. I am with these
kind of ~~ed~~ things, of course I am upset when things like that happen
and I wish I could do something and then to come to myself: Here I
am. And, at that moment, I can be if I really wish.

Charles Wittenburg: I continued the breathing tasks with the exten-
sions of it that you wished. And I had several observations and
results of this that I would like to talk about. As in all the
tasks I have had without exception, they have made me aware of the
second force, the wish not to do them, or the intrusion of life into
the task. And it has made me see that at the moment that it happened.
Also, I noticed that when I was able to become really aware of my
breathing, that what respiratory troubles I had had ceased, depending
on the amount of energy that was available for the awareness. Then
I discovered that something in me, that is very strong, needs this
respiratory trouble; that it does not want to give it up; that it
would not be free of it if it choose to be. Then I saw back in my
life how that other neurotic habits, and I can only call them that,
at that point were needed as dear friends thru out my life.

Mr. Nyland: Yes, I understand.

Charles: And that only by reaching another place was I able to throw
off the old overcoat. But yet, seeing my breathing, I could see some
more overcoats that are not yet off. Now this was very real to me.

Mr. Nyland: Are you a little sorry of losing one overcoat after
another?

Charles: I do not know how many that I have actually lost.

Mr. Nyland: They are not ~~xxxx~~ lost yet but maybe you are loosening
them up.

Charles: Maybe they are only sleeping.

Mr. Nyland: Well, the question of hibernation is not so bad you know.
But, for the time being, they are out of the running, so you can
really establish something when they are not looking. Then, when
that is established, it does not matter very much.

Charles: With this also, Mr. Nyland, I could see how many times that
I say something, for instance, if I say, ~~xxxxxx~~ with great feeling,
"I want a hamburger", maybe what I really want is a chocolate soda.
I saw this.

Mr. Nyland: Then why do you say you want a hamburger?

Charles: Because I want to make a particular effect on someone.

Mr. Nyland: Oh, that is possible. For that you can do it with your
tongue in your cheek.

Charles: But I do not do it that way because maybe this has a connection with these false roles.

Mr. Nyland: Maybe it is so. I remember it was one time in my life, very interesting to have a limp, you know. One leg a little shorter than the other so that people would notice it. And I would become very interesting and they probably would say, "Where was he, in the Crimean War? How did he get that?" You see? For me it created something. Naturally it was based on all kind of other conditioning. But nevertheless I felt very much that such a thing would give me a certain position. And many times it is like that. There are people like that. It starts out by drawing a little attention or maybe it starts out by having a cough. Then, after a little while, they notice and someone says, "Ah, poor man" and you continue, cough, cough, like that, as if one is becoming then more and more dependant on that as if it belongs to part of your life and it is also quite satisfactory because, as I say, this question of drawing attention to oneself has to do with a certain form of vanity. It is not very serious. At the same time, it is quite nice every once in a while to have the satisfaction.

That is what I ask, "Do you mind it very much if you throw the overcoats overboard for a little while?" The hibernation is a very interesting state. You must know, however, that hibernation is always ~~followed~~ followed by spring and summer; that even the cycles may be a little longer and you may have a very strong heavy winter with a long hibernation period. Sooner or later, spring will come. In the meantime, I am interested in the condition when spring and summer and the overcoat asserts itself again: What is there in me that can counteract it?

I look at it very often as something that is: I have ~~xxx~~ to do some cementing but there is water in the place where I have to cement. How can I find something by temporarily taking the water out? It will

come there again but not until the cement has set. After the cement has set, I do not care how much water there is. It is very much like that. I build something within myself so that in case I find myself again confronted with the old habit, that I will say, "No, I do not need you", or, "You cannot do any harm". This is the way now I would order a hamburger. You can order anything if you wish, provided you order it, not from your stomach but from something inside. Then you can say yes or no. For an attraction? Yes, why not? You remain.

This is what I mean by the solidity of oneself, regardless of whatever the condition may be I am. Never mind what either someone else may thing or do or how I will be effected. The rain will come - I will get wet. Surely, it will be cold - I will be cold on the outside. Inside something keeps on being whatever it is and it is not effected. I called it several times, "The untouchable self."

So, gradually, if I continue to be there more than on the periphery I will be able to stand practically anything and overcoat, not overcoat, useful, not useful. I make a decision I wish to be. And from this insight I will not live. And I will this way, in that way, I will not say it, I do not have to. It is not needed any more for the maintenance of my essential being because my essential being is not dependant on that kind of food. And therefore, I do not have any fear that that food is a ~~poison~~ poison. If it is a nourishment for my ordinary life it can also be a poison for my ordinary life. If I introduce ordinary food in me essence, it is not interested. If I put poison in the presence of my essence, my essence is not interested either. The result is that I can be in ordinary life as if I am in the lions den but they will not eat me because the lion is not interested in my essence.

It is seeing it a little differently. It is really where I am, I am not any more ~~dependent~~ touched by ordinary things in ordinary

life altho they exist and I see them. And sometimes I pity the poor people who order a hamburger. You see what I mean? It is that kind of attitude. Gradually it changes one. And with this change, a freedom comes and then I take it or I leave it, dependant on whatever the circumstances may be, whatever that will require of me as being a certain means for a certain end, without having that what is really me become effected.

Charles: Mr Nyland, I would like to say, as you know, I have a little bit more free time and now I would like a task for this week.

Mr. Nyland: The breathing has done its duty you think?

Charles: I think so.

Mr. Nyland: Good, Can you spare a half hour in the morning?

Charles: Yes.

Mr. Nyland: Then you can spend fifteen minutes of that sitting, but sitting in a collected state, relax. Very much what I said a little while ago with the requirements for work: Relax, defense. Collected means I have -? thought and feelings. I do not want them to go out. Therefore, I do not want my thoughts or my feelings to be identified with anything outside of myself. And I can think and continue to feel or sense myself, what belongs to me. Sometimes my mind and my feelings have a little existence of their own. I am entitled to entertain or to give energy to that to give attention to that. But, as soon as my grandmother comes into it, then I am out of bounds. For fifteen minutes I collect. I say as myself as I am, without any contact with the outside world. I am a unit, an entity, a human being, a body with certain particular qualities. After the fifteen minutes are over, another fifteen minutes I am now myself as an entity in the midst of life. The accent is completely changed. First it is with me, nothing from the outside effects me. Then I change over and I put myself as it were, on this scale, that scale, in a variety of different ways seeing myself, my behavior, how it

would be, how it is effected. What kind of thoughts will come into this creature when it will meet so and so and that and that and such and such? You see? Alos for fifteen minutes with a body which is as relaxed as you can make it. It is very difficult.

Charles: Let me be sure of it. None of this involves waking up.

Mr. Nyland: No, you will see that it will be followed by being awake.

Charles: It is a visualization.

Mr. Nyland: Yes, and aside from that, the state inwhich one realizes what one is, in doing and making this effort will be very closely associated with the necessity of being awake. Relaxation, collectedness, all these things that belong to a general state of being, whenever they are produced, will also produce a state of being. But one is not, I would not say it is the way to become aware. It is simply associated with the state of being and state of being is not there until I make the effort by utilizing these assiative thoughts and feelings for the purpose of making the effort to awaken.

So, I am very close to it. I am not doing anything more than continuing in my ordinary life in ordinary ways of trying to see myself, as it were, objectively. When I collect myself, I become objective. When I out myself in a little ball rolling in the world, I become objective. I cannot help it. But, it is not the prime reason for me: Wake up and then.

Charles: I see.

Mr. Nyland: Alright. It belongs and it is very important. The reason I say it is very difficult is because very often, when you project yourself to the outside world, you will have, you will think or also feel relationships with people. And the tenseness that will then set up in you will make it very difficult to remain relaxed. You have a thought and you think of someone and immediately already in your mind is produced an activity and, almost without being able

to prevent it, it shows on your face, your muscles at a certain place will tense up and you become identified. And you have to come back again to the state before you became rolling, as it were.

Charles: I will try.

Mr. Nyland: Try that.

Gail Morris: May I have a task Mr. Nyland?

Mr. Nyland: With the children or with Taylor?

Gail: With Taylor.

Mr. Nyland: Good, I am glad you choose that. Then Taylor becomes involved. How flexible are you with him? It is a difficult question to answer isn't it? Because when you are not flexible, you feel quite entitled in not being flexible. If you could, at that time when that happens, get away from the idea of yourself that you are entitled and you make an attempt then to be flexible that includes understandable, giving in, pliability, seeing the other side not only your own. You have a right to continue to see your own but include the other. And it is an active effort. But when you take away the fact that you believe that you entitled to it, it will be much easier. And you can only take that away when you do it for the sake of a task because in ordinary life nothing will be big enough to take that away; almost your life in ordinary living depends on it. Alright? Good.

Trudy Bartel: The task I gave myself this week was in two parts. The first part was to hear my voice and give as much warmth to my voice when I said the first words to Leo in the morning. The second part was to sit when I came to work and breathe twice.

Mr. Nyland: You mean at the library?

Trudy: Yes. The first part was very good. The result was that every morning I was with myself as soon as I opened my eyes. Of course it was my last thought before going to sleep and somehow there was a bridge and I here I was in the morning.

Mr. Nyland: Isn't that wonderful?

Trudy: Yes. The second part was more difficult because I was among many people but I was able to do it Wednesday, Thursday and Friday. The result here was a new sensation in the breathing; breathing in, holding it, breathing out, while saying, "I am." Now, after having expelled my breath, I sensed a certain fluttering in my lungs, something that is -?- and I was a pipe.

Mr. Nyland: Yes, I know, I know.

Trudy: That is all.

Mr. Nyland: I will give you a little -?- different in the breathing. When I inhale, I do it slowly. At the end of it, I say, "I". I wait. I turn around very much like I explained. I turn around as if I take on a different direction. I give it just a little time. Then I start to exhale. Exhale also very slowly. And during this exhalation period, it is as if part of that what I have taken in is not going out my body but it is distributed thru my body. This is the pipe. It is as if it will be distributed but it is not a pipe. It has to be as if it is a delta. It has to almost dissipate into the different parts of the body, into its greatest extremity up to the skin. As if it is part of ones blood, altho it is closely related to the nervous system. We know more about blood and the different arteries because every where you pick it, there is blood. In exactly the same, this form of energy goes thru the body. At the same time, that what I am thru with, I exhale. When I exhale at the end, I say, "a,". So, when I take a breath and I say, "I", this I for me now becomes the link with the possibility of that what I could evolve into. I can say sometimes, like God, higher force, Sun Absolute, His Endlessness. All of that is connected with I. And I, small as I am, am in reality that in essence. There is nothing, you might say, to write home about because it so so small in quantity but in quality it is absolute. This is I. Am is I am on Earth. I am here. I am a human being striving. I am not at all what I am supposed to be and surely I am not conscious. But this amness of me is, in the breathing, linked up with the I. And that what is returned thru my body from the moment when my breathing

has changed into a different direction, is still that what is, you might say, tinted with the I-ness now becoming am-ness. Introduce that when you want to. Again, the necessity is to be very quiet and very relaxed and without any hurry. Take your time. Alright.

Max Ring: I think I understand now why I started to come out of the sleepy state I was in. It has to do with trying to work in a very practical way. And it is all tied up with working at Brewster this month where work was very -?- --- My mind and my body, as you suggested and ~~maintain~~ making a certain very real effort, not mere efforts and not allowing my body to have its way or seeing how it had its way. And, after three weeks, three weekends, only last week did I begin to come to a different state again. I would say being more awake. And it was doing this and also combining with this a task which you suggested every evening before going to bed, to review the whole day; how we were. That helped too.

Mr. Nyland: Good Max. We will add something to that now. Can you walk briskly?

Max: Yes.

Mr. Nyland: Alright, walking?

Max: I go very often to the office.

Mr. Nyland: No, no we do this on the street. Alright? That subway and walking on the street.

Max: Good, walking briskly, right?

Mr. Nyland: Coming to work.

Max: Sixth Avenue and 47th Street and I walk to Madison.

Mr. Nyland: Ah good, so you do walk. You have to walk very briskly. Will the crowd allow you?

Max: Yes, because I go in quite early.

Mr. Nyland: Good, alright. That is the task. Besides in the evening continue with what you are doing. You know, recollecting and so forth. In the morning, when you get off the station, you see yourself already walking ahead of where you are. This briskness means that you are all the time a step ahead of yourself. You understand that?

Max: Before I come to the top of the stairs?

Mr. Nyland: No, already when you are on the street. When you take a step with your right foot, you already see your left foot having taken a step. That is it. You picture yourself as you go along a little bit ahead of yourself.

Max: As I take one step I see the other step.

Mr. Hyland: You see yourself already a step further; the visualization of something that is going to happen. Let's say it this way, in movements, when I make movement exercises, I have a certain position. The second position is different. Before I go in the second position I visualize what the second position will be. I already see myself. And then I make a movement. When I am in that position, again I see myself as I will be.

I stand still on the street. I visualize myself moving my right foot to take a step. Now I take it. As I take it, I see myself where I would take the next step with my left foot. So I do this but my mind is all the time a little bit ahead of my body activity. You understand?

Mr. Yes.

Mr. Hyland: In this way, I establish, between my mind and my body a certain relationship. It is not a relationship at the moment of becoming aware of myself behaving but it is an activity which my mind usually does not do because I walk automatically. This way I introduce my mind with a very definite order to see myself a little bit ahead of the game. Alright? You can try it three times a week because it is difficult. Alright? Good.

Richard Mahatel: You spoke before of a shock that shakes one up. I can see this in terms of my own experience as being a shock which makes one realize what the conditions are and therefore the ultimate result is an intensification of desire and a motivation in the direction of waking up and, consequently, should show that attempts to wake up. And, as you also said, these moments come too seldom, not frequently enough. My question is rather simple. You know something about me. What would be some situation I could create that I could line up so that these shocks might come more frequently?

Mr. Hyland: The shocks are not dependant on you so you cannot put yourself in such a state to receive more shocks. If someone could create a condition of a shock, it would be -?- or if you were able, in a state of consciousness, to create a certain shock for yourself.

The two things are probably very far removed. I do not think there is anyone who takes enough interest to create shocks or to provide them for others. And the second state, of course, is much more difficult because one does not know how to create conditions for shocks for oneself. It is exactly the same as I say, "I will create a stop exercise for myself." I do not. Someone else can create a stop exercise. If they say stop, I stop. Sometimes I can do it when it is a little bit inbetween. When I walk on the street and I make up my mind that when the green light changes to red, I will observe myself. I can do that. I use a little bit of a shock. I am in anticipation of the light changing. I also ~~am~~ ^{know} very well that it will change. "When it comes, I will be called to myself to wake up."

Dick: That is not the shock really that I speak of.

Mr. Hyland: I know but I have to have something that starts me opening up. The shock that you speak of, you want to have something that kind of puts you actually in a condition of turmoil.

Dick: That I want to get out of and I realize the only way to get out of it is to wake up.

Mr. Hyland: You cannot do it; I am sorry. Because if you are in that state, you are completely taken up. Utterly impossible.

Dick: When I am in a state of turmoil?

Mr. Hyland: If it is something that is created by something that is actually outside of you and of sufficient strength, it might change you.

Dick: I have been in quite a few states of turmoil in which I do tend to wake up and somehow I manage to pull myself together.

Mr. Hyland: That is a different thing. You can do that in ordinary life. I am talking about being awake.

Dick: That is what I am talking about.

Mr. Hyland: No, you are not.

Dick: Yes.

Mr. Hyland: No Dick. ~~Now~~ You start out with the thought that you ought to be able to work and that is all. The pulling together is ordinary life.

Dick: That is true. But what I ~~am~~ mean is ~~that~~ that I am coming out

Just simply make the attempt to wake up.

Mr. Nyland: That is different. If you do that, everything else will change.

Dick: There have been a number of things that happened from time to time.

Mr. Nyland: Yes, yes, I believe it. That is right.

Dick: This is what I want to duplicate.

Mr. Nyland: No, you cannot duplicate it. Not that way. What you do whenever you have the thought about work, that you wake up. That you can do. Do not wait for the shocks.

Dick: That is true. That is true. But then I become confused by what you say and when you say that there are times when you should make the attempt and times when you should not.

Mr. Nyland: This is what you find out. I set out early in the morning and I say, "Every time I think about work, I will work." So, I start out the day. The first time it works. The second time it does not. I find it very well. It is a question of being honest.

Dick: I can honestly say I do not know when to work and when not to work.

Mr. Nyland: Oh no, that is not true. You know damned well when you can work: when you have the strength and the desire.

Dick: I do not know when to try it tho. This involves making an attempt.

Mr. Nyland: ~~Wakk~~ And why don't you make the attempt?

Dick: Well, that is what I very often do but sometimes it is not --?--.

Mr. Nyland: Are we talking about when you very often do or are we talking about when you do not do it?

Dick: I usually do, almost always, make the attempt at least.

Mr. Nyland: Almost always?

Dick: Yes.

Mr. Nyland: You are sure of this?

Dick: Yes, I would not lie.

Mr. Nyland: Now what else do you want?

Dick: I make the attempt but the attempt does not have any meaning; like when I am worried about getting my head blown off or something.

Mr. Nyland: --?? You think that it is so necessary; that you have nothing to work with and then you will work? Be glad that you have still a head to work with. But the wish is not strong enough Dick. So the thought is there and maybe you say it would be nice if, and you do not work because there is no real wish. The thought of work is an entirely

different thing from the experience of being awake.

Dick: That is true.

Mr. Byland: And if you know that, then you know that many times you have the thought without the translation into the actuality of work.

Dick: Not if it occurs to me.

Mr. Byland: Then continue; as often as you have the thought and change it into the actuality.

Dick: The thought does not occur that often because the desire is lacking.

Mr. Byland: Well, if that does not occur, then you are asleep. You are not even dreaming about it. So why worry about those moments? And, there are many. Take the moments when work comes to your notice or the feeling is there regarding work and then see if it actually changes into a desire to wish to work, and work. One moment is as good as another, theoretically speaking, because at each moment I am asleep. Therefore, at each moment the possibility exists of waking up. And I do not have to wait until the next moment because then I will work better. Right now, if I happen to think about it, I can wake up. The material for wanting to wake up is always there; the material. The time is there. The realization of my life, myself as a body and all its different functions and my head which can entertain the thought of awareness or not awareness. Everything is given. All that is lacking is my wish. And, as soon as my wish is there, it can be the actuality of being awake. I think you have to see much more the distinction between a thought of wishing to be aware; the wish of thinking you are aware and the fact of being awake. For that reason you try to find it in 'if I only could create shocks'.

Dick: I am very much confused. I just do not know when I should make the attempt and when I should not. The only thing I can say and this is whenever it occurs to me, and this is whether I think it will be successful or not, whether, as you said, conditions are very much against me, or the wish is small. Even regardless, to start to make that attempt to wake up. Because I cannot discriminate between when it will be more profitable and when it would not be. I just have to try every time.

Mr. Hyland: We are not interested in that profit, you know. We are interested in the state of being awake.

Nick: That is the profit I speak of.

Mr. Hyland: And you do not know when you should apply that or wish for it?

Nick: The only thing that I could say is that I should make the attempt to wake up every time it occurs to me.

Mr. Hyland: Could we let it go with that? You make the attempt every time you happen to think about it; you have to make an attempt to wake up.

Nick: That is what I would like.

Mr. Hyland: That is a task. Okay? And report on it.

Nick: I will.

Mr. Hyland: Well, you have sometimes interpretations that is --?

Nick: Alright.

Mr. Hyland: Maybe we can work it out.

Helen Krabbe: I have a question about habits. It seems thru my day, when brushing my teeth on and whatever I do, that there is a certain pattern and set way and my habits are really everything that I have acquired thru the years. Are these the things that really keep me asleep as far as my...

Mr. Hyland: The other day, you remember, I said, "They kill you."

Helen: I understand and yet I really do not --??

Mr. Hyland: It is doing certain things without your head; doing certain things because your body wishes it; following the line of least resistance because you do not want any friction. All these make habits. As a result, habits give a flexibility and also dexterity so that it becomes desirable. And, after a little while, since I follow the line of least resistance, it means less expenditure of energy and more possibility of being lazy. All of that naturally belongs to ordinary life and habitual forms of behavior, not only are allowed, I think they are very useful.

Helen: Yes, I would think so.

Dr. Ryland: So, I do not look at them as something that I ought to get rid of them only for one reason: that they could be useful for another purpose. If I put them now in a different kind of light, if I see them from the standpoint, focusing a certain form of attention of them and then say, "Ah, there is a habit." Maybe it can be used, not only for the maintenance of my body, but for the possibility of growth. So, in order to make them as useful as I can, I deny them. Then I go against the grain. That's going against the grain creates friction, without any question. As a result, I will not feel at home because I am not at home with anything that is non habitual.

But, I am called, something is now called to my attention, the reason why I do that many kind of business of doing certain things non habitually. And the reason is that because of that, having associated the thought of being awake, I will not remember that I should wake up when I experience this non habitual behavior. So, the usefulness is really very great. Instead of maintaining myself, it is being used up by not using them but, as it were, using the place of my habits, by occupying it with a non habitual form of behavior.

As for habits, everybody has them without any question; from brushing their teeth, typewriting and how to catch the subway. It is always the same. And we all the time are in a habitual form of behavior, and many times in such a way that we do not even know about it. Sometimes not only that we do not know about it, sometimes we deny the existence of it until it is actually pointed out in some way or other and we have to admit it. "Did I do that? Did I say that really? I didn't know I had that expression on my face", and so forth. You know, it is useful.

Connie Ashby: You told me to work during the week --??-- and to stop on --??--. I want to clarify what I understand by some of the terms like being aware, seeing myself because I am not sure I am right.

Dr. Wyland: Well, let's start with number one.

Connie: The being aware; it is as if something, a kind of attention were gathered inside rather than outside, taking...

Dr. Wyland: You are aware of something Connie.

Connie: And physically so.

Dr. Wyland: And something is aware of that something. The state of awareness is an experience of something of something. You can try to define it both ways: That what become aware of that something is; has an experience of something existing. That what becomes aware of itself being under an awareness, becomes aware of being under the influence of an awareness. I can call both awareness. If I sees 'it', I can become aware of 'it'. But, I can also become aware of 'it' being aware of 'it'. You understand that?

Connie: Yes.

Dr. Wyland: Good. So, it depends what you want to do. The principle remains the same. When I am aware, rather, when I am in a state of awareness, I is different from that what it is aware of. And it is then as if there is something in me becoming aware of something which is also me. And it is that kind of a split we talk about when I say the division between I and 'it'. I is now aware of 'it'. 'It' is aware of having I being aware. So, there are two things. I become aware of something that has become my servant. 'It' becomes aware of the fact that there is a master. In both ways, something takes place; either in I, first the splitting off and secondly being fed by certain conscious food. The other is that 'it', the rest of my body, under the influence of I, starts to function as a servant instead of being the boss. Alright. That is as far as awareness of concerned.

Observation is very close to it. That is, I have an observation from the standpoint which I call observer to something which is being observed, which is observee. And observing simply means to take in the existence of; recording the existence. That is all that is implied in

observing. It is not as detailed as awareness because awareness is a state. Observing is a recording only. Now the requirements for observing is that that what I see is not interpreted in any way. I will accept the existence of what is being seen as it is, in whatever condition it is and the simultaneity that is implied is, I am, from the standpoint of observer, not identified with the observee. Conversely, that what is being observed, again comes under the influence of the fact that it is under observation. Because of that, also this "it" changes.

Now the question of being present to myself. It is very much the same altho I always feel that the the relationship is a little bit on an emotional plane. It is not really an intellectual seeing myself, being next to someone else. But I have a feeling of the presence of something right in my neighborhood. And I then, in that way, become aware but I am present to that as if my feeling allows the existence of something that also exists. But, I feel it. For instance, present to someone else means I am under the influence of that atmosphere of the other person without being able to define it. If I sit in a room and someone comes in, I become aware of the presence of such a person entering, dependant entirely on how such a person is emanating or, let's say, radiating maybe, whatever it ~~is~~ may be. In any event, again it is an atmosphere which touches my atmosphere. And, to be present to oneself, means that I, being alive, comes in contact with something else which is also alive. And the presence means the awareness of such exchange between the two, not intellectually but emotionally.

Now the question of self remembering. I remember myself. I can be both ways; myself as a small self is that what I now remember in the sense of being aware of. Myself is that what is my body. And the self remembering, as remembering, takes place in something which is separate from the body. When I write Self remembering with a capital

3. I remember, as it were, that what I was and what I always should have been and what I hope to become. That is my real Self; that is the full grown possibility of that what now is, what are now my centers, into what they should become if they could only grow - higher emotional, higher intellectual and already the fulfillment of my physical body. So, that Self is quite a different, let's call it, in a different category and has a different taste. When I say Self remembering with a capital S, I put myself then, something in ~~me~~ me, on a different kind of a level in communion with the possibility of higher levels.

Now Self awareness is subject to exactly the same thing. I can be aware of the small self or the big Self. Self remembering, reminding oneself to remember, to remind oneself to remember. What other word are there? There are not so many any more. I think, as far as the terminology is concerned of the ideas. Participation I do not talk about. Simultaneity I do not talk about. It is the first thing, isn't it? That is necessary for me to separate out, if that were possible, under the influence of that what wants that what is now so-called a unit, to separate out into an essential part and a less essential part. I call it periphery sometimes; that what is on the outside with that what is essential. Sometimes that what gives the command for that separation I have compared to Magnetic Center; also part of me but much less touchable and much more real. I have often said that if there were a possibility for I to grow out and to use that what I am, Magnetic Center functions as bringing the two together, without having them join; again, under the influence of that what is Absolute, the representation of that what is the taste within me of His Endlessness. So again, then the three that existed before have become one in regard to that what is number four. And I have said that number four, being now at its disposal, at its service the one, two and three combined,

not in the sense of the three centers necessarily, but as the possibility of having become as a unity. Then, that what is number four has become one on the new scale. I think these are the definitions that we have to work with.

Gail Morris: Mr. Nyland, what about waking up?

Mr. Nyland: But waking up is very simple as I know the difference between what is sleep. ~~xx~~

Gail: When you say that, does that mean when you ask someone "Did you wake up during your task", would you mean "did you experience one of the states you just defined?"

Mr. Nyland: Let's call it, "Did I experience a state of unity? Do I experience a certain state of lightness? Do I experience a state of insight? Do I experience a state of freedom? Do I have a taste of a different level of being? All of that has to do with being awake.

Gail: Couldn't that all be contained in being aware?

Mr. Nyland: Yes, it could be.

Gail: But it is something different? --??

Mr. Nyland: When we talk about the awareness, we are talking about the method of how to work. The state of being awake means I am already in the state as a result of the attempt of trying to wake up.

Gail: Would you work to try to create a shock to wake up?

Mr. Nyland: No, I think I try to create a condition in which I am aware. And I apply a certain method which means trying to become objective to myself. Then I will be, as a result of that effort to be awake. And the problem that I face at that time is to maintain my awareness over a certain length of time instead of only at the moment.

I think we stop Lou. Ask your question tomorrow if you want to. Alright? It can, I am sure it can keep.

Well, this is a little bit more ~~xxxx~~ like what we want to talk about. And everyone can, to the extent that they want, really.

John and put your experiences on the table and let's look at them to see what they are worth and perhaps in what sense that could be changed or, rather, what to look for to try to work more.

Good luck this week. Work with pleasure. But also with seriousness. Good night.